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*Religion of Israel to the Exile.* By KARL BUDDE, D.D., Professor of Theology in Strassburg. (New York and London: G. P. Putnam's Sons. 1899. Pp. xix, 228.)

IN 1892 a committee was organized for the purpose of arranging courses of popular lectures on religious history, to be styled "American Lectures on the History of Religions." Series have been given on Buddhism (by Rhys Davids), on the religions of primitive peoples (by Brinton), and on Jewish religious life after the exile (by Cheyne); the fourth series is published in the present volume. The Israelitish religious history naturally divides itself into three periods: the pre-Mosaic, or pre-Yahwistic, or nomadic, about which little or nothing is known, the stories of the patriarchs in Genesis being a legendary reflection of later times; the first formative and creative period, in which the sole worship of Yahweh was established; and the period of strict ecclesiastical organization. It is the second period, extending from the thirteenth century B. C. to the sixth, that Professor Budde here describes.

The first question he considers is the origin of the Israelitish worship of Yahweh. The Pentateuch narrative is compiled from three documents: the Yahwistic (the earliest, known as J), the Elohist (E), and the late Priestly (P). In E (Ex. iii. 13f.) and P (Ex. vi. 2ff.) it is said that the name Yahweh was revealed for the first time to Moses, while J (Gen. iv. 26 *al.*) assumes that it was known from the earliest times, long before the period of the patriarchs. What is the meaning of this discrepancy? Dr. Budde, in agreement with a large number of scholars, explains it as follows: the cult of Yahweh was practised by the Midianites or Kenites, from whom it was taken by Moses and introduced into Israel; a Kenite colony established itself in the south of Canaan, the territory of Judah, and the Kenite tradition, embodied in J (which was composed in that region), represents the worship of Yahweh as primeval, since the Kenites knew no other deity; on the other hand, E (followed by P) embodies the Ephraimite tradition, which was conscious of having received Yahweh from an outside source. Dr. Budde further holds that the story in Ex. xviii. (in which the Midianite priest Jethro takes the leading part in a national sacrifice to Yahweh) really describes a solemn covenant by which Israel adopted Yahweh as its god, and this, he says, is the oldest known example of such adoption, by a people, of a foreign deity. Such a procedure does not seem to me probable; I should rather suppose that the Yahweh cult came to Israel through a slow process of social intercourse; the episode is, however, obscure, and a definitive judgment is hardly possible. It is probable that the Israelites took the Yahweh cult from Midian; how Midian got it, and what is the meaning of the name Yahweh, we do not know.

This preliminary question is of less interest than the history of Israel's religious career in Canaan. How the Hebrew nomads, entering agricultural Canaan, gradually adopted the social and religious customs of its more cultivated people, and how the Yahweh religion maintained it-

self against the attractions of the local Baals and of splendid foreign cults, growing out of its original crudeness into a substantially monotheistic faith with a high moral standard—all this is clearly and forcibly told by our author, who handles his vast mass of materials with great skill. Of necessity much that he says is common property, the generally received outcome of recent criticism. He has, however, fresh points of view, as, for example, in his treatment of Manasseh's introduction of the Assyrian astral worship. This worship, he observes, came in as the fashion of the day (imitation of the cult of the suzerain power), but the very fact that the King assigned a place in Yahweh's temple to sun, moon and stars shows that these were looked on as vassals of the god of Israel, to whom, therefore, Manasseh was not untrue. And immediately on Manasseh followed the Deuteronomic law (Dt. xii.—xxvi.) which is bitter against foreign customs. Dr. Budde calls attention, on the other hand, to the ease with which the people slid into foreign ways of worship—witness the naïve speech of the Jerusalem women to Jeremiah (Jer. xlv. 15ff.). He thinks, also, that some of the stories in Gen. i.—xi. were adopted at this time from the Assyrians—a view less popular now than formerly, many scholars holding that the Genesis myths came to Israel through the Canaanites from the Babylonians. Dr. Budde's work may be commended as eminently trustworthy and interesting.

C. H. Toy.

*Alexander the Great; The Merging of East and West in Universal History.* By BENJAMIN IDE WHEELER, President of the University of California. ["Heroes of the Nations" Series.] (New York and London: G. P. Putnam's Sons. 1900. Pp. xv, 520.)

THE greater part of this book is already known to many in the twelve copiously and strikingly illustrated articles on Alexander the Great which appeared in the *Century Magazine*, Vols. LVII. and LVIII., November 1898 to October 1899 inclusive. The last nine of these articles reappear in book form with text substantially unchanged, pp. 227–501. To the first three extensive additions have been made, and some slight changes in the text which is common to magazine and book. Chapters V.—VIII. (pp. 81–148), entitled in order "The Old Greece, 336 B. C."; "Old Greece—Its Political Organizations, 336 B. C.;" "The Political Ideas of the Fourth Century, 404–338 B. C.;" are almost entirely new. Pp. 35–63, on the education of Alexander, are a welcome expansion of what occupies little more than a single page of the magazine. Perhaps a dozen pages of new material have also been inserted here and there in the first and third papers of the magazine, supplementing the information first given about the Macedonian and Persian peoples, their countries, political and religious principles. None of this new matter reads like addenda to the original articles, but as though it had been once excised from the work to adapt it better for popular presentation in the pages of a monthly magazine. It is generally such material as the scholar and the historian,